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### Rewriting Women's Space in the Select Short Stories of Sarah Joseph

Abstract: Women writing expand the possibilities of an expansion of woman space. Women writing in India proposed that varied configured differences and it focuses on women protest against patriarchal values through their writings. In such cases, Sarah Joseph's (Malayalam Writer) works mainly talks about women's oppression and exploitation in Indian society. Her works depicted that the revolutionary idea to designate the emerging movement for women's rights. In Malayalam literature, she has that the conscious action by both men and women to change a situation of subordination. Today feminists are working towards the emancipation of woman. Feminism is a struggle for the achievement of women's equality, dignity and freedom of choice. This paper tries to trace the subjugation of women and also struggle to control women's lives within and outside their homes.

Key words: Patriarchal Values, Subordination, Equality, Feminism, Gender and Women Writing.

Introduction

Women's writing in Kerala develops as a result of colonial modernity and women's education. Malayalam women's writing has been locating the major breakthrough the male-dominated the public sphere. Sarah Joseph is one of the notable writers among the Malayalam writer such as Lalithambika Antharjanma, Saraswathiamma, and Madhavi Kutty etc. These writers carved the space for themselves in Malayalam literary circles.

Sarah Joseph is a Malayalam women writer, she has a strong commitment to women's issues has evolved over time. She has a deep sense of compassion and her stories are depicting oppression to structures and institutions that formalize power in the family, public sphere and oppression wherever it exists. She had figure out the margins of society who offer resistance to heartlessly exploitative patriarchy. Her stories have perceived sketches of the history of patriarchy that did not based on historical accounts but on powerful reinterpretations of myths. Sarah Joseph's stories are centered on strong-willed women who are in opposition to all kinds of injustices.

Sarah Joseph's writing always moves one needs to reevaluate and adjust the system of the man controlled society. She was a basic writer, scholar and dissident put the progressing movements and changes in the composition and belief system of the women author in an always moving socio-political situation. Sarah Joseph's endeavours to mirror these socio-political changes in her compositions, it raises more difficulties. Her compositions inside the edge work of contemporary patterns of basic investigation drove and make us reframe the philosophy of culture and male controlled society. Her works in Malayalam raise a gigantic tide of female voice to create and scrutinize the socio-political directions and social taboos. Her interpretations had assumed a vital job to break the predominant culture, have helped me in reframing and evaluating the development of a space for women in contemporary society.

Since 1970's a wide space of women's activist, authors have made a critical commitment to Indian writing just as provincial dialects. Another unpredictable part of this basic undertaking has been to uncover the commanded exploitation of man centric society. In such manner, women's activist, artistic writing group has been tested, both from inside and outside with regards to avoidance, quiet and abuse. Anyway women's activist critics shared offer numerous thoughts practically speaking with respect to the job of intensity, character, persecution, ladies space and many. In such manner, my paper contends that the prevailing social space for ladies and their personality need to modify and reframe to gain parallel position for ladies.

People may have held two unmistakable models on this universe which are men and women. In such manner, men articulated the power and command structure as far as their situation on the planet, while females stay latent and inarticulated inside the structure framing of females space. Sarah Joseph's accounts express a separation of female space and ladies' guaranteeing the worry as opposition.

In this assessment, the paper points out that the language and culture of women need to perceive to get an equivalent position like men in the public arena. Purposes of the examination paper as follows:

- Seeking rise to space for ladies in man-centric culture.
- Women have encountered embarrassment from the men ruled structures.
- The examine taking a gander at the opposition of complex movements and political positions to make the ladies space.
- The contemplate centers around ladies culture, built commitments and minimized gatherings.

- It cross-examines the battle of social imbalances.
- The present investigation gives an unmistakable depiction of the sexual conduct that they occupied with state manliness.
- Resist against social commitments of ladies by the built society.

Sarah Joseph's works '*Conjugality*' and '*Love*' are twin stories extended the women's expression to speak to numerous voices of all classes of the mistreated. The two stories uncover the conditions of females which are obelized the social practices by man-centric families. Kerala is a well-versed state yet at the same time, the practice does not change in the contemporary time frame. Henceforth the stories are lit up the transformation of politics across the varied terrains of the feminist perspective. Here I draw consideration mostly from the women perspective and their societal taboos. In Kerala apart from Sarah Joseph, there are essential authors, for example, Lalithambika Antharjanma, Rajalakshmi, K Saraswathiamma and Kamala Das are participated in narrativizing the women space.

The story *Conjugality* deals that the women had learnt the difficult issue from the primary day of her marriage. This story is described by a man to depict the magnificence of his wife. The lady was fifteen when she got married. She didn't have even an notion how to live in marriage family, the man was age elderly person, he doesn't have the clear idea how to deal with that a little young lady however at this point he had two children, she is 32 now does not glad inside her heart but rather acted like fulfilled female. *Conjugality* speaks to passion and desire on women; however, she had suffered a great deal. This story speaks to that she had lost her space in the public sphere, she just lived in family and she lived in four dividers of her home and it is the whole world for her. The spouse had confronted suffrage in the home and that has spoken to whole society forces on ladies. The female issues which are unpredictable issues doesn't perceive by her better half. The

life from fifteen years to thirty-two years resembled damnation. Story had narrated unmistakable creation and explained from multiple points of view.

The method for comprehension of tolerated women does not permit to think emphatically in her life. The voice of men clarifies how she (spouse) had endured when she is youthful and does not avoid and revolt until she has thirty-two years. The life of women does not feel in an agreeable position it drives the mental issue to comprehend human life.

*Conjugality* explores the human connection and its disillusionment of women life. The physical fascination and want to an individual have forced to oblige female to satisfy their passion. The life of ladies or men just satisfies and complete where both love and fascination is fulfilled. The way of life and practice which are built by the men, man-centric philosophy does not permit women/young lady to work in public space. Spouse began the voice of agitator and raise voice against her significant other, obviously showed as pursues:

*The words she once uttered, after she had smashed something in a fit of rage, are still stuck inside my heart like splinters of broken glass:*

*It's my life I am smashing. It's my suffering I am breaking. What's it to you?*

*Are you losing anything? (TMOV, 20).*

Spouse contends with her man for her situation to get equal rights. The quietness was broken and cowardness was turned out to restrict the familial commitments. Above line contended that women have an equivalent reaction to living unreservedly. Limits and directions on women have been addressed and made some space to raise the status of women.

The whole story uncovers that women, in the first place, had confronted more challenges, for example, women in early age would be hitched at the time of obviousness of marriage. Their

life will be in a bad position in the event that you don't comply with the family members; the lives of women after marriage totally rely on another individual without knowing qualities and valuable learning about marriage. For spouse as worried as the story *Conjugality* examines the kitchen is for everything to her. She just is in a position of pounding cleaning the pots and container and just serves hot nourishment to all family members.

Despite the fact that the voice of women had not ascended before other family members, it does as such she will be suppressed mercilessly. In such manner, I contended that if women oversee home in such an approach to look after harmony, for what reason can't the men, men centric belief systems do not enable women to work in the public space?

The idea of opportunity in our democracy, it permits every citizen of the nation is equivalent and given equivalent status. Yet, in such manner, the story is altogether inverse the life of women does not fulfill on the grounds of sex. Consistently she felt embarrassment, miserable and endured a great deal to get the thing in men overwhelmed organized. On the off chance that if the family does not enable women to work autonomously, how society will permit women out in the public space. The social and cultural arena does not developed in an overnight but it has alters when its alteration is passing from one century then onto the next century. It has a mirror to examine the social request which is surrounded by the dominated structures.

Bell hook quoted Friedan's famous phrase, 'the problem that has no name' (Hooks, 01) describe the situation of women in the society. In this regard, the stories *Conjugality and Love* have spoken the needs of women does not recognize by her husband and his family. Discrimination of women has badly stated the exploitation and oppression have created the war between sexes.

Normally women have confronted the battleground has been the home. Contemporary issues do raise women's lives which are profound established area accepts by works on emerging in religion and ethnic beginnings. Spouse had attempted to leave the segregation in the care of family and kitchen. This raises the issues of sexual exchanges and suffrage of women. The spouse in the end rejected to engage in sexual relations around evening time, speak to reject the long-term quieted voice which endured in the male centric family.

Also, the story '*Love*' raised the women voice which speaks to all the mistreated women in the hands of men. The story begins to scrutinize the existed thought of how hitched women need to resemble, as seeks after; *It was with a hidden knife that he comes to see me once. (TMOV, 49)*.

The story argued the life of married women would be going most noticeably awful when you resist against your suffrage. The story narrated by women, a wedded woman when she got married she was fifteen and she doesn't have the foggiest idea how to react the desire of men, her enduring miseries were represented so many suffrages of women in society. Women in the story contradict the difference between men and women; it portrays the division of women in the social and cultural arena.

Sarah Joseph's keen perception of women's issues would fallow the lives of people and women in contemporary society. The space of women was completely different compared to the men space. Wife differentiates the space of men and women on the basis of the wife's situation in her family. That space was found trajectories on the tyranny of dominated men society. The life and battles of ladies are troublesome in light of the fact that she is restricted just to take every necessary step in the home kitchen, restroom and kept home, kids, relatives with clean stately in a refined way.

Such difficulties on women have made significant impact to raise their voice. In such a manner, Sarah Joseph's stories are mentally and rationally given a position for women. The story *Love*, men defied the women for the only sign of association with his. When she didn't consent to engage in sexual relations with his, he chose to execute her. Likewise, the story speaks to that women are again the person in question. Women lives which have just choose by men and that prevailing men focused society. On the off chance that she needs to oppose these thoughts and structures, she may confront embarrassment by the public space, where she disregarded by family and her husband, in the event that she dismissed from the family, how the public sphere will treat her?

Patriarchal formation does not allow women alone in a public space to live independently. She wants to struggle from the many things in society. Slowly, she argued the politicization of tyranny on women, fallowing lines discussed on the trajectories on women;

*When we returned from the seashore the sea had been claimed by others. Couples families, hawkers, pickpockets, prostitutes, guards, and dogs had divided it up amongst themselves. (TMOV, 51).*

Above the lines refers that, whenever married women want to dismiss the family or husband she want to confront societal problems from the others in the public domain. If she does, others will question her, like why do you do that? How do you live alone without husband? How do other men look at you? And many other questions will give trouble to women. In this regard, Sarah Joseph's stories are placed in the context of interactions between India and the regional state of women. The implications do have women's visibilities, the resistance and articulations between

tradition and modernity. In such a manner, Sarah Joseph's stories created a perfect space for women to live life freely without dependent on men.

*It is possible that two people experience things in two different ways in mutually, contradictory ways-in love. (TMOV, 52).*

Love only gets recognition when it's mutually accepted by wife and husband, if not the life will face the consequence of suffrage and agonies. Gayatri Chakravorty Spivak's *Discussion: An After Word on The New Subaltern* is an example to point out the problem of viewing feminism and women has suffrage. The cultural and conventional way of practice let the women to control in the hand of patriarchal system. Therefore, wife's and husband's love will be positioned in the deferent social space. Women have felt that the unconventional methods humiliated the one's freedom and space in contemporary period. Both stories are prime stance to resists against the patriarchal system, which does not allow women into the private to public space. Twins stories are the prime example to negotiate and articulate the women oppression by dominated cultural structures.

## Conclusion

The feminist opinions and consideration might change when the way of existence and address contemporary issues. I argued that these two stories allowed women to follow modern development within the space of women in society. Today women want to look beyond society, for a considerable life. Married women in both stories fought for the space to live independently. The resistance against their suffrage will be raised within the voice of her suppression. Sarah Joseph's writing as proven to be a magnificent archive that we can proceed to read in the light of our particular concern. Women are challenging especially those who not merely individual male

notion and authority but also the systems that created these. Certain, stories are the best example for the women voice who critically re-examining their own concepts from time to time. Sarah Joseph's writing examined actual modules of socio-economic and cultural turbulence. On the other hand culture and its bond could also be an arena for resisting patriarchy. Women's space was rewritten and modified in the contemporary period such change I found in Sarah Joseph's stories. This paper is just a note of example to find women's space from resisting to patriarchy.

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